Vol. IV. Numb. 21.

THE OBSERVATOR.

Of the Tacking-Clergy. *Of the Difference of Parties. The Ignorance of the People in that Concern. Of the Foreign News.*

From Saturday June the 9th, to Wednesday June the 13th, 1705.

Country-m. MAfter *Obſervator*; I like your Diſcourſes well enough of the *Tacking-Clergy*, and if you think others will do ſo too, I would have you proceed.

Obſ. I am not to think what others will *ſay* of what I Write, I am to conſider whether the Subject Matter be for the *Publick Good*; whether it be *Seaſonable*, and whether it be my *Duty* to ſpeak of it. To treat of thoſe things in order to prevention, that are Injurious, either to the *Queens* or the *Realms Peace and Safety* is certainly for the *Common Good*, always ſeaſonable, and ſtill *my Duty*. I do not ſtrike on the *Black Coats*, as if my Pen and Ink were *Flint* and *Steel*, and their *Gowns Tinder*, to ſet 'em on Fire, but if it ſo happens, I can't help it; the beſt Phyſick may have contrary Operations, where the Diſeaſes are *Radicated*, or the Patient is *Ungovernable*; my Deſign is their *Converſion*, but if they are hardned in *Obſtinacy*, and what I ſay has no Effect upon 'em, it may however, by an Oblique Stroke, awaken the People to ſee what Miſchiefs may happen from ſuch Corrupt Members of the *Eccleſiaſtick Body*.

The Story you told me, that the *Tacking Party* at *Brentford* cry'd out *No Reformation*, puts me in mind, that the *Reformation* began by a far leſs Number of *Zealous Clergymen*, than we have now in *England* of thoſe that cry down the *Reformation*; and who knows how ſoon ſuch *Furious Delapidators* may pull down that Church we have been above 100 Years in Building? An overflow in any part of the Banks may drown the whole *Paſtures*, and *Murenquers* are obliged to take Notice of every Buttrels and every Flaw; for if a part of the Wall falls down, the Enemy need not be at the trouble of erecting *Batteries*, of mounting *Cannon* and making *Breaches*, the work is already done to their Hands by the Indiſcretion of the Inhabitants.

If the *Looſeneſs* of the *Tacking Clergy* be not a Breach in the Walls of our Church, I am much miſtaken; if their crying down *Reformation*, *Moderation*, *Peace* and *Union*, ſo often recommended from the Throne; if their joyning Intereſts with ſuch as would have *Tack'd away the Publick Funds*, and have left Her Majeſty an *Empty Exchequer*, not able to make good Her *Alliances*, or ſupport Her *Armies*, expoſed to *Potent Enemies* Abroad, and *Private ones* at Home. I ſay, if this be not a clear Demonſtration, that the *Tacking Clergy* are in *another Intereſt than that of the Queen and Kingdom*, I will never more pretend to Judge of Mens *Principles* and *Deſigns* by their *Practices*.

The Influence they have over the *Ignorant Laity*, is matter of *Lamentation*; that Men, that *Engliſhmen* Born to ſuch valuable *Priviledges* ſhould be *miſled* by a *Pariſh Prieſt* in their *Civil Concerns*, when they ought to conſult him only in the *Concern of their Souls*. Is it not a Lamentable ſight to ſee a Clergyman come to Poll at an Election, with the Heads of all the *Freeholders* of his Pariſh, like ſo many *Wood-Cocks*, tuck'd under his *Cirſingle*? Where, ye *Engliſhmen!* Are your Brains? Where are your Underſtandings? *Et Majores veſtros & Poſteros cogitate!* Think on your Noble Anceſtors, what valuable Rights they have left you, which you ought to tranſmit to Poſterity, and let not your *Inconſideration* be a Burden to this preſent Age, and cauſe the Children yet Unborn to Curſe your Memories.

'Tis a ſtrange thing that *Engliſhmen* ſhould be ſo Ignorant of their own Priviledges, and the Methods of preſerving them; that they ſhould not be capable of diſtinguiſhing betwixt *Parties* and *Perſons*; which are for the *Peace* of the *Kingdom*, for the Intereſt of the *Preſent Government* and *Religion*; and which, not ſince all *Perſons* and *Parties* have been Alternatly try'd *in* and *out* of *Power*, *in* and *out* of *Parliament* within the Revolution of but 17 or 18 Years, in three Succeſſive Reigns, in which, perhaps, have been more *Turns* of *Government* and *Policy* than in ſome Hundreds of Years before; certainly ſo many different views of things, ſuch various changes of *Miniſtry* and *Miniſters* ſhould teach us to know Men, when their Actions have been *Obvious* to our ſight, and we could not paſs them over without ſome Inſpection and Remark.

Pray, Gentlemen, do none of you remember the Behaviour of this ſort of Clergymen we are now ſpeaking of, in the Reign of King *Charles* the Second, of the *Perſecutions*, the *Outrages* and *Oppreſſions* by them procured upon *Proteſtant Diſſenters*? How they Preach'd up the *Enſlaving Doctrines* of *Paſſive-Obedience* and *Non-Reſiſtance*, in that and the Reign of King *James* the Second, that *Unhappy*, *Unfortunate Prince*, even till *Popery* was at our very Gates, and *Maſs-Houſes* were ſet up in oppoſition to their *Churches*? Are you unmindful of their *Behaviour* in the *Revolution*, how they *oppos'd* the Act of *Settlement*, and in that *oppos'd* Her Majeſties coming to the Crown? If your Memories are but a Span long, the Records but of one ſingle Day, nay, are they but Inſtantaneous, and concerned about the moſt minute Term of Time, do you not ſee, do you not know how at preſent they *Oppoſe the beſt of Queens* in Her Endeavours for *Peace* and *Union*, by promoting the Intereſt of thoſe who are the Authors of *Diſunion*, *Diſquiet* and *Inteſtine Jars*?

Certainly a Judicial Blindneſs muſt have ſeized upon you, if you cannot ſee thro' the thin Diſguiſes of the *Tacking Clergy*. For Gods ſake, for your Countries ſake, for your Queens ſake, for the Churches and your Religions ſake, diſpel thoſe thick Clouds, that hinder your ſight of *True Happineſs*, by a ſerious Reflection on *paſt* and *preſent Tranſactions*. You are Born Men with Rational

Rational Faculties, why do you deny your selves the use of it? God gave you Reason to Judge for your selves, *He that is Wise is Wise for himself*, why then will you put your Reason into the Hands of the Clergy, appear to the World as People always in Nonage, and under the Guidance of those that *don't know how to Govern themselves?* Are you not asham'd of your own Ignorance; and if you make a Failure in your Choice, will it not in your after thoughts prove your Tormentor, and like the *Incubus* disturb your Peace a Nights?

What Reason can you give but downright *Ignorance* and *Inconsideration*, that some of the *Country Bourroughs* do not chuse valuable Members, as the Cities of *London* and *Westminster*, the Bourrough of *Southwark*, and the adjacent Counties have chosen? This is because the Electors of these places are Men of more Consideration, and do better distinguish of Persons and Things; they have better Notions of the Interest of the Queen and Realm, and tho' they are as good Churchmen as any, yet they will not give up their Understandings into the keeping of the Clergy, but will *Chuse for themselves*, and not for the *Church*, that is, a *PARLIAMENT* and not a *CONVOCATION*. And it could ha' been wish'd that their Elections had been first upon the Return, as an Example to the Country Bourroughs.

Country-m. Master *Observator*, I have hearkned diligently to what you have said, and really believe you to be in the Right. But in talking at this Rate you'll do your self a prejudice. I heard a *High Flying Priest* say, but t'other Day, *That they would get a fresh Prosecution against you for Writing against the Church; and that they had New Pamphlets, and would have more to Spirit up the People against you*, and I don't know, Master, but a Jury may as well find you Guilty of *Treason* for writing against the *Church*, as Guilty of *Sedition* for Vindicating the *Revolution*.

Obs. Prithee Man, I don't write against the Church, I write against a sort of Clergy that are a *Scandal to any Church*. I still hold my Distinction betwixt the *Government* and *those employ'd under it*. And so I can distinguish betwixt the *Church* and the *Clergy*, and again Sub-distinguish betwixt the *Good Clergy* and the *Bad*. If these Men are the Church, write *Lord have Mercy* over the Doors of it.

The Clergy won't allow us to chuse our own Pastors, our own Spiritual Physicians; if we hear 'em Preach false Doctrines in the Pulpit we must not gainsay 'em under a Penalty, and 'tis very hard that in our Civil Capacity we can't chuse our selves Members to Represent us in Parliament without their Interposition.

Their Business is to serve at the *Altar*, and not at the *Hustings*. Their great Master, whose Ambassadors they pretend to be, declar'd *His Kingdom not to be of this World*; he never interpos'd in *Civil Affairs*, or pretended to the Government of not so much as a Finger of the Secular Arm, and how they came by this Power is matter of Enquiry.

It would be a large Digression to show you how many Wise Kingdoms and States do keep their Clergy from intermedling with State Affairs. The Provident States of *Holland* will not suffer them to meddle with the Commonwealth in their Pulpits, and if they do, a Stick or Staff and a pair of Shoes are sent them as a Commission to Travel, and if they don't Lope they are severely Handled.

'Tis far better to use other Mens Words than mine own. Sir *Thomas Pope Blunt*, in his Essay on the great Mischief and Prejudice of Learning, says, *The Wise* Venetians *have so slight an Opinion of the* Politicks *of their Churchmen, that when ever any thing that is of a Considerable Nature occurs to be Debated in the* Senate, *before any Suffrage passeth, they cause Proclamation to be made, for all Priests to depart. And the proper Officer, with a Loud and Audible Voice, pronounceth these Words*, Fuora I Preti, Out Priests. *And it is further Remarkable, that he who in this Commonwealth is call'd the* Divine of the State *(an Ecclesiastical Person to be adviz'd with, in Matters of Religion) is commonly chosen such a one as is Reputed the least addicted to* Bigotry.

The same Sir *Thomas* says, *When Men act out of their own Sphere, who can expect any good will come of it? Hence we find it seldom happens, That the* States men *are more Fortunate in medling with* Religion, *than the* Church-men *in* States-Affairs. *They both Marr all with Tampering out of their Province.*

Our *Popish* Ancestors allowed great Power, and trusted much in the hands of the *Clergy*, but finding that they Executed it after so *Arbitrary* and *Tyrannical* a manner, that Power was soon Retrench'd, and they were appointed to the proper Station of *Priesthood*. 'Twas the same with *Constantine*, when he turn'd *Christian*; his Affection to the *Clergy* gave room for many of 'em to be employ'd in the *Civil Government*; but he found his Error in three or four Years time, Discarded them, and took *Laymen* in their room.

I can't tell what our *Tacking-Clergy* are good for, but to make *Riots* and *Routs* at *Elections*, break Peoples heads, and make the *Gown* Scandalous, and so let's leave 'em till next time, and prithee tell me the News.

Country-m. Master *Observator*, here's rare News come. The Duke of *Marlborough* is just gone to Fight the *French*. A Fighting Story I'll warrant it in a little time: I began to want one, only that woundy great one at *Hogstedt* has kept up my Spirits ever since. I'll warrant Gaffer *Tallard* Prays Heartily that his Masters Forces may be Beaten, that he may have more Company.

Obs. I fancy by the Prints thou art in the right on't; and if I ha'nt forgot that part of the Country, as you Clowns say, the *Duke has caught the* French *at a hop*. Now *Spades, Pick-Axes* and *Wheelbarrows* to work, at this Juncture they'll be more usefull to the *French* than *Fire-Arms*. A Trench, Nose-high will be *Monsieurs* best *Safe-guard*.

But, *Country man*, the Duke out does you in *Husbandry*, he'll make a fine Harvest on't this Year, if he begins to cut the War already. To open the Campaign with a Battle is a sure sign of a Bloody Summer.

Country-m. Master, his Grace, my Lord Duke, manages his Harvest just as I do mine; this is his *Hay-Harvest*; he'll Mow down the *Frenchmen* this Month, and then in *August*, when my *Corn-Harvest* comes in, he will Mow down the rest of 'em.

Come, Master, here's the Duke of *Marlborough*'s good Health, he rises at one of the Clock in the Morning to look after his Fighting Gentry. He is not like our *Slugga-Beds*, that Lie till the Sun shines on their Back sides. I pray God cover his Head in the Day of Battle, and may every one prove like that at *Blenheim*.—De'ye see, Master, 'tis a Bumper.—Do his Grace Justice.

Obs. I'll Pledge thee justly and honestly, and so Honest *Roger* good Night.

Advertisements.

WHereas sometime since, an *Advertisement* was Published by the Author of the *London-Spy*, That in a short time there would be Publish'd a Monthly Six-penny Book, Intituled the *Wandring-Spy*: This is to give Notice, that a late Paultrey Weekly-Paper Midwived into the World by Mrs. *Malthus*, under the same Title, is not Written by the afore-mentioned Author, and that the Publick in a little time will be sufficiently convinc'd, he is no way concern'd in that *Ridiculous Paper*.

THE Famous Cholick-Water (so often mentioned in the Gazette, particularly in Thursdays the 26*th* of *April*) being so well known throughout *England*, for giving speedy Relief in Cases of Wind, Wind-Cholick, Vapours of both kinds, Sinking of the Spirits, Stitches and Pains of the Sides, Gripes, Fluxes, Vomiting or Looseness, and all Indispositions and Weakness of Stomach and Bowels (immediately digesting any thing that offends) that the Author thinks it would lessen it to say more of it, therefore, only gives further Notice that 'tis continued to be Sold at these four places, (viz.) *Old Man*'s Coffee-House at *Charing-Cross*, *Alice*'s at the *Parliament-House*, *Richard*'s at *Temple-Bar*, and at *Clark*'s, Stationer, in *Birchin-Lane*, at 2 *s.* 6 *d.* a Bottle. 'Tis not Purging, but a Rich Cordial, pleasant to take at any Time, and of Excellent use to carry to Sea, being an immediate help in Fluxes, Gripes, *&c.* When once try'd none would be without it. Beware of Counterfeits that under other Names imitate it, and live only by thus Pirating upon one and another. The true is Sold at the four places before Named, and no where else in England.

THE History of *Non-Conformity*, as it was Argued and Stated by Commissioners on both sides, in 1661. Containing, 1. The Papers of Propos'als, concerning the Discipline and Ceremonies of the Church of *England*, Presented to King *Charles* II. by the Presbyterian Ministers. 2. Their Petition for Peace to the Bishops. 3. Their Reformation of the Liturgy. 4. An Account of the Proceedings of the Commissioners of both sides, for Reviewing the Book of Common-Prayer. With the Kings Commission prefix'd. 5. The Exceptions of the Presbyterians against the Liturgy. 6. The Papers that pass'd betwixt the Commissioners on both sides, wherein the matter is Argued, Pro and Con. 7. A true Copy of the Disputation at the Savoy, as managed by the Episcopal Divines, to prove that there's nothing Sinful in the Liturgy. 8. An Account of the Debate, and a Petition to the King, by the Presbyterian Ministers, who were appointed Commissioners. 9. Arch-Bishop *Usher*'s Reduction of Episcopacy, unto the Form of Synodical Government, Receiv'd in the Ancient Church: Which the Presbyterians offer'd to submit to. 10. The Proceedings of Arch-Bishop *Usher*, the Bishop of *Lincoln*, and some other Church of *England* Divines in 1641. Touching Innovations in the Doctrine and Discipline of the Church. Considerations on the Common-Prayer Book, Refer'd to, in the Debate betwixt the Commissioners on both sides. To which is Prefix'd a Preface Relating to Occasional Conformity. Price 5 *s.*

LAugh and be Fat: Or, an Antidote against Melancholly. Containing, 1. Great Variety of Comical Intrigues and Stories, in Town and Country. 2. Poems on various Occasions. 3. Witty Epigrams and Whims. 4. Epitaphs Serious and Comical. 5. Pleasant Songs and Ballads. *Written by the most Ingenious Authors of the Age.* Price Bound 1 *s.*

ENglands Happiness consider'd, in some Expedients: Viz. 1. *Of the Care of Religion.* 2. *Of Union amongst all Protestants.* 3. *Of Reformation of Manners.* 4. *Of Restraining such Persons as are Enemies to the* Christian Religion *in General, or to the* Protestant Religion *in particular.* Humbly offer'd to the Consideration of both Houses of Parliament. *By* John Tutchin, *Gent. Author of the* Observator. Price 6*d.*

Sold by *J. How* at the *Seven-Stars* in *Talbot-Court*, in *Gracechurch-Street*.

London, Printed for the Author, *John Tutchin*. 1705.